

The Six Book-Sellers Proctor Non-suited.

WHEREIN

The gross-falsifications, and Untruths,
together with the Unconsiderate and weak
passages, found in the Apologie for the said
Book-Sellers, are breifly noted and evicted.

And the said Book-Sellers proved so unwor-
thy, both in their Second Beacon-fired, and likewise
in their Epistle written in the Defence of it, that
they are out of the Protection of any *Chri-
stian*, or reasonable *Apologie* for either.

By *J. G.* A Minister of the Gospel of *Jesus Christ*.

*He that justifieth the wicked, and he that condemneth the righte-
ous, even they both are an abomination unto the Lord.* Pro. 17. 15.

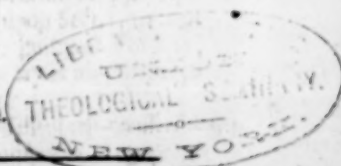
*Who knowing the judgement of God, that they which commit such
things, are worthy of death, not only do the same, but consent
with them who do them.* Rom. 1. 32.

*They that forsake the Law, praise the wicked: but such as keep the
Law, contend with them.* Prov. 28. 4.

Nullum vitium est sine Patrocinio. Sen.

Causa patrocinio non bona major erit. Ovid.

*Non est in medico semper relevetur: et igitur:
In interdum doctus plus valet arte malum.* Idem.



London, Printed for *H. Cripps*, and *L. Lloyd*, and are to be
sold at their Shops at the Castle in Cornhill, and in Popes-
Head-Alley, near *Lumbar-Street*. 1655

The Six Book Seller Proctor's Non-fused.

WHILE IN

The great satisfaction, and pleasure

of the author, to be able to present to the public, a book, which is not only a valuable addition to the library of every student of the law, but also a work of great interest and value to the general reader.

The book is divided into two parts, the first of which contains a full and complete history of the law, from its origin to the present time, and the second part contains a full and complete history of the law, from its origin to the present time.

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The six Book-sellers Proctor non-suited, and his Apologie proved the Apologists own condemnation.



Good Reader, I shall do little in this paper, but only give thee a few Items (with an Imprimis) of that large bed-rol of untruths and *faul aspersions* (as the Apologist expresseth himself) of which he hath composed an Apologie (or rather, an Apologue, instead of an Apologie) for his Book-men.

If there prove to be any vacant paper towards the end, I may give thee a taste of some weak and indigested sayings of his likewise. But concerning aspersions and untruths.

Imprimis he saith, p. 3. that *after search, he found the omission of one word, such, had by a strange kind of multiplication, produced a thousand, wherein I render them [the Book-sellers] to the world, as guilty of no less then forgery and falsification.* Here are two of those evil things, which himself calls *faul and unjust aspersions*. For first, I take his book-men to eardie, (and charge them accordingly) with the omission of several other words, besides *such*, p. 10. 60. Besides, I charge them in my book (and that most justly) with several other falsifications, besides those committed in and about the Transcription out of my book of Redemption, as is to be seen in my Animadversions upon every Section of their Epistle (a very few only excepted) especially upon Sect. 1. 20. and 21. 2. I no where make his bookmen guilty of Forgery, for leaving out of the word *Such*: I only say in my Letter to them, that *some would call it Forgery*. p. 1.

S. 1.

Item, he saith, p. 3. that *at the Book-sellers mis-transcribing the passage out of my Book of Redemption, I cry out of Anti-christian dealing, &c.* This is Book-seller-like also. I no where cry out of *Anti-Christian dealing* because of their un-

S. 2.

Christian handling me in their transcribing me: I only call their request to the Parliament for the confinement of the Press, an *Anti-Christian* request; of which I give a true, and sober account, p. 49.

- S. 3. Item, p. 4. he saith, that I have so far profited in the art of calumnation, that I am not ashamed to prostitute the sentences of Calvin, Piscator, Pareus, the Synod of Dort, &c. to the maintenance of those *Arminian* Doctrines, which all the world knows their souls abhor, &c. Doth the man speak truth, when he calls it a *calumnation*, truly and faithfully; and without any *falsification* in the least, to transcribe or report the sayings of men? He is not able to prove that I have wronged the Authors he speaks of, nor any one of them, in the least tittle or iota, in any thing I have cited from them. And if *their* souls abhor'd the Doctrines he speaks of, they are in a twofold respect, blame worthy; 1. Because *their* souls abhor'd such Doctrines, which are the manifest truths of God. 2. Because they assert and affirm that in words, which upon such a supposition, is most contrary to their sense and judgement. Besides it is much more *Presbyterian*, then *Orthodox*, to call the citation of mens sentences for the maintenance of what they plainly speak and avouch, a *prostitution* of them.

- S. 4. Item, p. 4. He insinuates a charge against me of *oppressing* the Book-sellers *innocency*. It seems to falsifie mens writings and opinions, is *Presbyterian* *innocency*. But some of the Book-sellers themselves (I understand) are more ingenuous then their Apologist (as clients many time are then their Proctors) and do confess they did not well in defacing my words, and wish it had been otherwise.

- S. 5. Item, (in the same page) he calls *Toleration* an *accursed Idol*, and affirms it to be Mr. Goodwins Great Diana: If *Toleration* be an *Idol*, how come *Presbyterians* to fare so well as they do, by it? *Idols* (the Scripture informeth us) do neither good, nor evil, *Esa.* 41. 23. 44. 10. *Psal.* 115. 4. 5. &c. I know no reason (nor do wiser men then I, know any) why the sect of High *Presbyterialism*, should be *solerated*, more then its fellows. Certain I am, it is as ill deserving of the civil State, yea or of humane society; yea or of the interest of *Christian*

Christian Religion it self, as most of them. But why he should call, *Toleration*, my *Great Diana*, it may be his interest, or his disaffection to me, knoweth; but his conscience, (I am confident) knoweth not, especially if he understandeth what *Toleration* properly meaneth. I not long since plainly expressed my self to the chief Ruler of the land, that my sence was not to have any *Toleration* granted by the Magistrate, to any sort, or sect, of erroneous men whatsoever; yea and further, that it was not in the Magistrates power to grant any, [*id est*, to grant a liberty, or permission unto any man, or sort of men, to erre.]

Item yet again (in the same page) he saith, that *if things* §. 6. *be unparially weighed, is will evidently appear*, that to deny such or such a particular kind of *unchangeableness* in God, and to deny any *unchangeableness* in him at all, *though different in words, yet is in sence the same*. But *if things be never so unparially weighed, doth it*, or will it *evidently appear*, that to deny the Apologist, (be he Mr. *Pool*, or Mr. *Jenkins*, or whosoever) to be such or such a kind of *animal*, as suppose an Horse, Mule, or the like, and to deny him to be any *animal* at all, as suppose *animal rational*, an *animal* endued with reason, is onely *some what different in words, yet the sence the same*.

Item (in the same fourth page) he saith he is well assured, § 7. *upon much conference with Book-sellers since*, that it was not *willfully or maliciously left out to deprave my meaning*, &c. and this he alledgeth as his first argument to make it *evidently appear*, that to deny such an *unchangeableness*, and to deny any *unchangeableness*, though somewhat different in words is yet *in sence the same*. Doth it, *evidently appear* by the affirming of an untruth inconsiderately, and not maliciously, that to affirm a truth, and an untruth, is *in sence the same*, and onely *somewhat different in words*? Is not this of that kind of demonstration, which maketh it *evident* that white is black, because it is something?

Item (towards the foot of the same page) why the deny- § 8. ing of such an *unchangeableness*, and any *unchangeableness*, should be *in sence the same*, he adds (in the second place) this reasonless reason. *The true reason*. (saith he) *why the*

word *such* was left out, was because it was a relative term [and was not this an offence, deserving the punishment of being banished from the sentence?] and so if it had been expressed it would have necessitated the Transcription of a far larger proportion of Mr. Goodwins words, &c. But first, this reason is not at all relative to the conclusion, the apparent eviction whereof it pretends unto. For what is there in it to prove, that to deny *such an unchangeableness*, and any *unchangeableness*, are in sense the same? 2. It grossly contradicteth his former reason. For there he affirmed (on the behalf of his Beacon-Firers) that the word was *not wilfully left out*: and here he affirmeth that it was *left out* upon consideration and debate. Now what is *wilfulness*, but the fulness of the will? and when is the will fuller, then when a thing is willed, or resolved to be done, upon consideration, and in order to the effecting or procuring of some beloved end? 3. (and lastly) if the nature of their work of Beacon-firing would not permit the transcribing of (such a proportion of my words, as was sufficient to explain my sense and meaning in that *unchangeableness*, which I deny unto God: they had provided better both for their consciences, and credits, if they had left out the whole sentence out of their book, instead of leaving out the word *Such*, (with others) out of the sentence. For is it reasonable, or *Christian*, to represent a mans saying as erroneous, without declaring unto the Reader, in what sense that word, wherein the error is supposed to lye, is meant or understood by him, in case it be ambiguous?

- S. 9. Item (page 5.) he saith that *that assurance of the unchangeableness of Gods love, which the Beacon-Firers implicitly assert, and with the denial whereof they charge me, is very well known (to the Lord Protector, and Parliament, and all intelligent men) to be that very same which I oppose, &c.* If the Beacon-Firers do assert such an assurance of the *unchangeableness of the love of God*, as I there describe and oppose, I cannot believe that either my Lord Protector, or the Parliament, or many (if any) other intelligent men, have any knowledge of such their assertion. For how should it ever come into the mind (much less into the steady and certain knowledge either of the Lord Protector, Parliament, or other intel-
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light man, that men pretending to the true knowledge and honour of God, as the Beacon-fires do (by the Apologists high testimony of them) should ascribe any thing unto him, so abhorring to his nature, so inconsistent with his holiness, so destructive to his great end and design for the advancement of godliness amongst men, as such an unchangeableness of love to men, which I there describe, and deny unto him? As for the *unchangeableness* asserted by my *adversaries*, if it be such, which opposeth the *unchangeableness*, which I in twenty places (some of them pointed to in my *Fresh Discovery*) do assert, it is more then yet I understand. If it be such which I reject, and this with indignation and abhorrence of soul (as I, and all intelligent men, have good cause to do) neither the Beacon-Firers, nor their Proctor, can with truth charge me with rejecting any other; nor consequently with rejecting all whatsoever. Therefore the mans *Dilemma* is impertinently frivolous.

Item (p. 5.) he chargeth me, that *my whole dispute is levelled against the unchangeableness of Gods love*. A most horrid, bould, and broadfac'd slander. For the main designe of that *dispute* of mine he speaks of, is to explain, vindicate and assert the *unchangeableness of Gods love*: and withal to demonstrate, that to ascribe unto him such an *unchangeableness of love*, as the Apologist (it seems) and some others, very inconsiderately do, is (above all contradiction) to render him mutable in his affection, and consequently, that *unchangeableness of love*, which they ascribe unto him, is *selfe* *defe*, falls foul upon, and destroys it self. Upon this account the Reader desirous of satisfaction, may please to peruse p. 63. 64. and p. 205. 206. 207. of my book of Redemption. Therefore how importune and un-clerk-like is he in his Parenthesis following: *I am not ignorant* (saith he) *he confidently tells us, that in his judgement Gods love is unchangeable*, as it is no new thing for a spirit of error to be accompanied with a spirit of contradiction. Most true it is, that a spirit of error is very frequently accompanied with a spirit of contradiction. And hence it is, that the Apologist, and other Ministers and Preachers of his judgment about the *unchangeableness of the love of God, &c.* seldom preach, but that their

their Sermons are yea and nay; the doctrinal part, a *Samaritan*, and the applicatory part, a *Jew*. But whereas he would insinuate me a self-contradictor, because I somewhere deny his *unchangeableness of love* in God, and elsewhere assert such an *unchangeableness of love* in him, which with the salvage of the glory and truth of all his Attributes, is competent to him, he declares himself to be the firstborn son of dissingenuity, unless to save this dishonour, he will be content to plead an *Ignoramus*. The passages he transcribes out of my book, are palpably irrelative to his cause. They only prove that I *deny* such an *unchangeableness of love* in God, as he (it seems) fancyeth in him (which certainly, whilest God spareth me my wits, and the use of my reason and understanding to consult the Scriptures, I always shall deny) but they have no face or colour of proof, that I deny the *unchangeableness of Gods love* simply, or of any such *unchangeableness* herein, which is *disputed*, or by the Scriptures any where ascribed unto him.

- S. 11. Item (p. 5.) He terms it *Scepticism* in me, that I am not positive and assertive in the highest, but express my self modestly and with acknowledgement of some stand in my judgement, where the matter is difficult, and the grounds of the truth not so evident to me. Yet p. 9. he profoundly taxeth me with want of *modesty*, even where I have ground of confidence in abundance. But want of *modesty*, and abundance of *modesty*, are alike taxable, when they do not serve high-Presbyterian turns. It seems High-Presbyterians, pretend to a line of knowledge far higher then *Pauls*. For he professed that he *knew but in part*, and accordingly *prophecie'd but in part*. But they are afraid of the reproach of *Scepticism*, unless they profess to know all things, and this without hesitancy, or the least regret in their judgement, about any thing. Their manner is to lay on load and strength of confidence on their conclusions, even where their premises are weak and contemptible.

Sect. 12. Item (p. 6. 7. 8.) he reasons most absurdly from the loose ground of his distinction of a *rw*, *fold love* in God, a *love to righteousness*, a *love to persons*. For speaking of that *love*, about which only the question sticketh between the Apolo-

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gift and his opponents, *viz.* a love of complacency and delight in the persons of men, God loves no mans *person* materially or simply considered, but onely as qualified with *righteousness*: as on the contrary, he hates no mans person, with an hatred opposite to this love, simply considered (this being the workmanship of his own hands) but onely as corrupted with sin and unrighteousness. So that when God loves a righteous person, he doth not love him with a twofold love (as the Apologist weakly supposeth) with one, in respect of his *righteousness*, another in respect of his *person*; but he loves the *person*, *mediante justitia*, or because of that *righteousness*, which he findes in him: and would not love him (I still mean, with that kind of love mentioned) if *righteousness* were not found in him. The reason is, because this love of his to *righteous persons*, formally [i. e. as righteous] and concretely considered, is uniform and *unchangeable*: neither is there any other object of it, but onely a person, or persons, so qualified. From hence likewise it evidently appears, how impertinent the similitude is, upon which the Apologist, for want of better supports, statuminates his cause. *A Prince* (saith he) *that loves a Loyal and faithfull subject, but when he proves disloyal, he hates him. Will any man deny that the Princes affections are changed? And yet he continues to love loyalty, and hate disloyalty.* Who with half an eye, seeth not, but that if this Prince were like unto God in his love to a *loyal and faithfull subject* [i. e. could love no subject, but him that is *faithfull and Loyal*, nor hate any, but him that is contrary] it were unproper to say that his *affections* in this kind, either were in the case put, or could be in any other changed. And that there is a sence, wherein the *Love* of God to men, may be said in some cases, to be changed, *viz.* such a sence as that wherein he is said to *repent*, is I suppose the sence of all that understand themselves in these controversies. But this sence doth not suppose any change, or changeableness, in the Nature or Essence of God, which is really the same with his *love*, but onely a change and changeableness in his dispensations in reference to such and such persons, which all divines with one mouth affirm may be varied and changed, and this in reference to the same persons.

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without the least shadow of variation, or change in his Essence. And if 1. the love of the *Primer* in the Apologist's fable, were his nature and essence; And 2. This essence of his simply and absolutely unchangeable, though he should express himself according to the different manner of love and hatred towards his subject specified, under the different deportments of Loyalty, and disloyalty, yet could not his affections, at least in any proper sense, be said to be changed. (which is the sense wherein I constantly deny any change of affection in God, although he should one while love a person with a love of complacency, and afterwards, (*viz.* upon his turning aside from righteousness unto sin) not love him, but hate him with an hatred contrary to his former love.

But these things are argued to the satisfaction of all ingenuous and unprejudiced men, in the pages, and passages of my Book of Redemption, lately directed unto. But the Apologist stands declared on the left hand: and there is little hope of bringing him over to the right, unless his company were willing to come along with him. *How can ye beleieve (saith Christ) who receive honour one of another? Joh. 5.* What the Apologist adds, p. 7. 8, and part of the 9. *sibi et muses canit*, or however it passeth my intelligence. Onely this I understand, p. 9. he citeth a passage from my Letter to Mr. Caryl, Book-seller-like, I mean, with the omission of these emphatical words in it: *and I cannot but presume regularly enough.*

And thus the Apologist hath done his good will to cover the nakedness of his six Friends, the Beacon-Firers. *But he may cry out; Hic mi i quod nullus scelus est medicabile verbis!* He hath indeed tryed his skill, if it were possible to make (with *Cacus* of old) *Candida de nigris, et de candentibus atra*, i.e.

Black things, look white, and white to look like black.

And they may do well to accept of his will for the deed. But the Black-amore is never the whiter for his washing: onely the Launderer hath blacked his fingers with handling him.

Item p. 9. He chargeth me with *scurrilous language* towards the learned and reverend Mr. Walker, and in particular with my bitter recipe, which (he saith) I prescribe for him, as for one that is not *compos sui*. He falsifies egregiously, in saying that the Recipe (bound in some of the copies of that book, contrary un-

to order from me, nor is it in any the copies in my hand) was prescribed by me for him, as if, &c. It was as much prescribed for Mr. Pool, Mr. Jenkin, or any other man: as for Mr. Walker: it was rather prescribed from him, or out of his papers, then to him. But when he tells me of using *scurrilous language towards him*, if he would tell me what he means by *scurrilous language* (for High Presbyterians, as I somewhere take notice in my Animadversions upon the Booksellers letter, are much given to a kind of canting dialect) I should better know how to entertain his charge. If he understands the words in the common and best known signification, I may reasonably suppose he onely read Mr. Walkers piece against me, and not my answer to him; and by the far worse then *scurrilous-language* against me, which he found there, presumed that somewhat *scurrilous*, at least, would be drawn from me thereby, in case I should make any reply to him. But Mr. Walker (it seems) inherits the praises of *learned and reverend*, notwithstanding any super-scurrility of language in his writings: *In promptu ratio est: Presbyteralis erat,*

Hereof the Reason is not far:

He was a Grand High Presbiter.

However, if there were any unbecoming word, one, or more, which in the heat and haste of writing, either in answer to him, or Mr. Jenkin, or any other (for I think I am certain that I never began any fray with any man) may possibly have escaped my pen, (although I know nothing at present in any of my writings, that deserves the black brand of *scurrilous*.) I shall follow the copy, which the Apologist tells me (and oh, that the tidings were true) his Friends the Beacon-Firers have set me in an *ingenious acknowledgement of their error* in using such *sartness of language* in their letter to me. But it is not so much their *sartness of language* that I complain of; but their numerous falsifications, untruths, and undue suggestions against me; in which kind I am not conscious to my self that I ever wronged any man.

Item p. 9. He further chargeth me with saying something (himself saith not, nor I think well knoweth, what, in favour of all cursed and damnable Doctrines: onely he means (he saith) for the toleration, and against the suppression of them. Another

ther most un-*Christian* aspersions, and scandalously untrue. I never spake any thing in *favour of any cursed or damnable Doctrines* (either known, or suspected for such by me) but have continually upon all occasions, both in *publique*, and private, faithfully, and with the best of my understanding, testified against them. Yea, I am so far from pleading for a *toleration*, or *against a suppression*, of them all, that I never pleaded in either kind for so much as one of them. Yea my soul is aggrieved within me, that the Ministers both in City and countrey, whether it be out of consciousness of their inability to doe any thing to purpose against them, or out of an unworthy remissness in the case, have been so little active, as they have been, in enlightening the world with the knowledge of the truth, which is the onely way to heal the darknesses of the Apologists *accursed and damnable Doctrines* in the world. I confess I have laboured to dissuade men from fighting the battails of God, and of the truth, with unhalloved weapons, from *plucking up the tares* in such a way; which cannot but endanger *the plucking up of the Wheat* also; from applying such means for the cure, which is like to enrage and strengthen the disease yet more. The Lord *Christ* himself gives this Testimony to the Church of *Ephesians*, that *they could not* [and consequently did not] *bear* [or tolerate] *those that were evil*, *Rev. 2. 2.* But doth the Apologist think that their non-bearing, or non-tolerating of them, consisted in their fining, confining or imprisoning, in their burning, or slaying them with the sword? This is, not the *Christian*, but the *Antichristian*, non-toleration? The *Christian non-toleration of vain talkers and deceivers*, was taught by *Paul*, when he tells *Titus* that their *mouth must be stopped*, *Tit. 1. 11.* And their *toleration* (in such a sence as ever I pleaded for it) by the Lord *Christ* himself when he said, *Let both grow together until the harvest*, *Mat. 13. 20.* But not weak and sinful men, but the Lord *Christ* himself also (it seems) blessed for ever, must give place to the High-Presbyterian interest, and be arrested for pleading for a *toleration of errors, and damnable Doctrines.*

Item p. 9. He chargeth me, that in my *Θεομαχία*, *I set my-wits, and the Scriptures toon the rack to maintain the monster* of

of universal liberty of conscience, &c. The spirit of the clients here again uttereth it self in the Proctor. For 1. he cannot prove (nor is it true) that I either set my *wiss*, or the *Scriptures on the rack*, for any end or purpose whatsoever. 2. Much less is it true, that I set either *on the rack*, for the maintaining of any *Monster*. If by liberty of conscience, he means an exemption of any mans conscience, from subjection unto God, or *Christ*, or any of their lawes, or sayings, I have always been so far from maintaining this liberty, that I have still opposed it with all my might, with my whole heart and soul. If by it he means an exemption of the conscience, from subjection unto men, or their Doctrines, or sayings, 1. He gives it a scurrilous nick-name, in terming it a *Monster*. 2. The Scriptures need not be set on the rack for maintaining it: they voluntarily, yea zealously, and with exprefness of plea, plead for it. But whereas the Apologist makes mention of conscience here, if (in his tittle page) where he confesseth himself to be *nullius nominis*, instead of *nominis*, he had put in, *conscientia*, he had given a better and truer reason of his non-subscribing his name to his Apologie. For I verily beleieve that his inward thought was, not that he was a man of *no name* (i. e. of no credit or esteem with men) but that he was a man of too much credit, to adventure it in the crazy bottom of such an Apologie.

Item p. 9. He confidently affirms, that Mr. Edwards did answer my *Θροναρχία* *satisfyingly and convincingly in the judgement of any impartial man*. And then insinuates a charge of disparagement against me, that I never replied hereunto: and concludes my silence to be a confession that I cannot answer it, yea is confident that this is the truth. Surely the man dreamt either all, or the greatest part at least, of this fable. I am so far from beleieving that the man he speaks of, answered the book he speaks of, either *satisfyingly* or *convincingly*, that I cannot yet beleieve that ever he made any answer to it at all. It is somewhat strange, that such a book, upon which the world should have such an eye, as he importeth, and which should be written particularly against me, should never be so much as heard of by me, within the compass of I know not how many years. However, how greedy of

asperging and calumniating doth this man shew himself to be, who thus simply insults over me for not returning an Answer to such a book, which he could not know that ever I had seen, or heard of. *Solomon saith, He that answereth a matter before he heareth it, is is folly and shame to him, Prov. 18. 13.* But this man would have the world believe, that my not answering a matter before I hear it, is folly and shame unto me. So that *Solomon* and he, are of two minds. Another book of the Author he speaks of, intituled *Antapologia*, the greatest part of it written in the same argument, which *Mr. Pryn*, (a man of more learning, I believe, and of a more profound judgement, then the Booksellers *Proctor*) proclaimed *unanswerable*, I did answer, and this *satisfyingly, and convincingly in the judgement of any impartial man.* And if God stood by me to encounter and slay that *Lyon*, I should have been able (I question not) by the same assistance to overcome that uncircumcised *Philistine* (if the *Goliath* be indeed *in vivis*, which I much question) in whom the Apologift so much rejoyceth. But in imposing upon me his will and pleasure, what books I shall, or ought to answer, and what not, (whether my health, strength, or occasions otherwise, yea or life it self, will permit me to answer any, or no) he acteth the part of High-Presbytery *to the life* (as his Book-sellers phrase is.) But all books written, either by the *Theologica facultas* of High-Presbytery, or in defence of the grossest *contra-remonstrantism*, must be *unanswerable* by the verdict of this faculty. The Answer in the Prefs to my *Pagans Debt and Dowry*, must needs be *unanswerable*, because it is written in defence of the common error against the truth. But for his two acute and learned Doctors, Doctor *Owen*, and Doctor *Kendal*, whose labours (he saith) have had the high approbation of divers learned men, enough of their writings have been answered already by men as acute and learned as they (whom I name in my Animadversions upon his clients Epistle) whose labours likewise (I doubt not) but have had (I am sure deserve) the high approbation of sundry learned men. However, in case I shall not answer the writings of either of them, shall the man, or any of his complices, have any more reason, upon such an account to conclude me *adul-*
nal ductor,

and learned Doctors, who have onely set Harpocrates on work to answer some of the books that are extant against them? a Harpocrates was worshipped by the Egyptians. And yet they are, in respect of their years much more capable of the labour of study, and (I beleeve) in respect of their occasions, at much more liberty, then I.

Item p. 10. He chargeth me, that I *was* Mr. Jenkin in as the God of the teeth, with Carolizing, Scoffing, and telling him of his silence, bands, &c. most *disingenuously* and *barbarously*, &c. But might not he much more *ingenuously* have concealed Mr. Jenkins name here, then his own, in the Title page of his book? It seems he is more tender over his own name, and credit, then his friends. It may be Mr. Jenkin himself would never have owned the things, which he now applies unto him, nor would the world have looked upon him, and them, as correlatives. However, was I not provoked, yea, pressed upon, and challenged by the Book-sellers (I had almost said by himself) to make my exceptions against any of their *Committee*? In which case, what could I have done less, then I did? Certain I am, that I dealt more fairly and favourably by Mr. Jenkin, then the Apologist hath done. I named him not in reference to any the crimes mentioned, but observed that known law of civility, which enjoyns men to spare the persons of men, but permits (upon occasion) to censure their vices:

Pacere Personis, dicere de vitiis.

A Law which the Apologist himself hath transgressed, *dicendi de utrisq;* and arraigns me for his own transgression.

But it seems that so much as to mention High-Presbyterian miscarriages, though never so unworthy, though upon occasions never so equitable and importuning, though with never so much tenderness and respect to their persons, is *disingenuity*, yea no lesse then *barbarism*.

By the way, whereas he chargeth me with *telling* Mr. Jenkin of his bands, &c. he breaks the bands of truth, and casts them from him. I no where so much as mention Mr. Jenkins bands, either to himself, or to any other person: neither indeed do I know that Mr. Jenkin ever suffered bands:

I only cite a few words out of *Suetonius*, one of which signifieth, *bound*. But in case Mr. *Jenkin* hath suffered *bands*, and it be *Barbarism* to mention them, it seems there was a marvelous great difference between the Apostle *Paul's* bonds, and his: For *Paul* oft mentioneth his *bands* as matter of honour unto him; yea and commends other *Christians* unto their fellows upon the account of their *bands*, *Heb.* 13. 3. When the mention of a mans *bands* is matter of disgrace, or disparagement unto him, it argues, not only the cause of his sufferings to be very unworthy and foul, but to be such in the general opinion of men also.

Item p. 12. (towards the parting) he chargeth me with imputing unto God, ignorance of futura contingencies, more *Soci-niano*; Well said the Apostle that evil men and seducers shall wax worse and worse, *2 Tim.* 4. The truth is, that this is the basest and broadest calumny in the whole piece: nor can I imagine what word, phrase, saying or passage in all my writings, should embolden the conscience of the man of no name, to act this splenetique part in the end. Certain I am that I do as plainly as any other man, and with as much strength of understanding, as God hath given me, upon all occasions, assert the knowledg of all future contingencies, yea of all things whatsoever unto God. The Reader (if he please) may satisfy himself by repairing to p. 9. to p. 39. 40. to p. 481. (besides many other places) of my book of Redemption.

What he cavils, p. 10. 11. against my Answer to Sir Francis *Netherf. le*, as if it were unsatisfactory; and his charge of I know not how many greek misdemeanor, *ἀπειρολογία, ἀσφραγία, ἀβασία*, in relating the testimony of another concerning my treatise of the *Divine Authority of the Scriptures* (where also without any reason, or colour of reason, he insinuateth against me, as if I thought my self to good to *vail the bonnet to Mornay, Grotius, Cameron*, in their writings about the same subject) being altogether eccentricall, as well to his business (unless this were absolutely and universally to asperse, as much as to vindicate his clients) as mine own, I pass over; only taking notice by the way, how lamely and by halves, he represents

presents my Answer to Sir Francis *Nethersole*, opposing my justification of the design of putting the King to death, to a passage in my *Anti-Cavalairism*: 2. How either weakly, or propositerously and perversly he understands that part of my Answer, which he describes. For there is an high and extraordinary interposure and appearance of God in stirring up the spirits, and strengthening the hand of Rulers and Magistrates, to proceed in judgement against Kings degenerated into Tyrants; in respect whereof the process is emphatically attributable unto God, whereas the ordinary proceedings at Law by a single Judge against the Apologists *Rogues*, are matters of course, and common providence. Nor shall I stand now to reason the man into his senses about proper, and improper, Attributions unto God, nor to cause him to see, that what is properly, must needs be formally, and what is formally, cannot be *eminently* attributed unto him, &c. I confess I thought that such a Meraphysical pretender, as Doctor *Kendal*, had understood these things better then I perceive he doth. His pen strikes another false stroke, in saying that the *having of a mans senses sodden into Trapezuntinus his temper*, is my *OWN* phrase. For where I use this phrase, I plainly signifie that I borrow it, and declare from whom. I shall further only take notice of this passage, p. 12. *If he Answer me, as he hath answered Sir Francis Nethersole, or Mr. Jenkins, I shall not trouble either him, or the world with any reply; but that which is his constant refuge in arduous cases, he means, silence.* Doth he not here plainly grant that it was no *arduous case* [or matter of difficult undertaking] for me to answer either Sir Francis *Nethersole*, or Mr. *Jenkins*, inasmuch as I made not *silence my Refuge*, when I answered them? Yea, and that it is no *arduous case* to answer his Apologie, since I have not made *silence my Refuge* from the face of it? Yet I confess there is a strain of prudence in the saying. For in case I should answer him, as I have

done either Sir Francis Netherfole, or Mr. Jenkin (as perhaps I now have done) it is his wisdom to arm himself with a resolution against *troubling* himself with a reply, because in such a case, it is like to be a *trouble* indeed to him, and this to little purpose.

Postscript.

A Postscript,

BEcause the man of no name chargeth me (*pag. 9.*) with speaking in favour of all cursed and damnable Doctrines, meaning (as he saith) *for the toleration, and against the suppression of them,* (besides what I have already answered to this charge) that He, and His, may understand, that long before either his daies, or mine, there were men, both wiser, and learned (and I fear more conscientious and pious, then either of us) that speak as much, or more, then ever I did for a *toleration* (in such a sence as ever I pleaded for any) of such Doctrines, which he (I doubt not) will call (as well he may) *accursed and damnable*, I shall supply part of the vacant paper with some passages, which he may read, as I have done, in *Hugo Grotius, De Jure Belli. Lib. 2. cap. 20. §. 50. &c.* First he transcribes out of *Salvianus Bishop of Marseilles*, these words (declaring his tendernesse about the punishing, or rather for the non-punishing, even of *Arrian Heretiques.*)

Heretici sunt, sed non scientes: denique, apud nos sunt heretici, apud se non sunt: nam in tantum se Catholicos esse judicant, ut nos ipsos titulo heretica pravitatis infament. Quod ergo illi nobis, sunt & hoc nos illis. Nos illos injuriam divine generationi facere certisumus, quod minorem Patri filium dicunt. Illi nos injuriosos Patri existimant, quod aequales esse credimus. Veritas apud nos est, sed illi apud se esse pr sumunt. Honor Dei apud nos est: sed illi hoc arbitrantur honorem Divinitatis quod credunt. In officiosi sunt, sed illis hoc est summum Religionis officium. Impij sunt, sed hoc putant summam esse pietatem. Errant ergo, sed bono animo errant, non odio, sed affectu Dei, honorare se Dominum, atque amare credentes. Quamvis non habeant rectam fidem, illi tamen hoc perfectam Dei estimant charitatem: Et qualiter pro hoc ipso falsa opinionis errore in die judicii puniendi sunt, nemo potest scire, nisi judex. Inter m idcirco eis, ut reor patientiam Deus commodat, quia videt eos, etsi non recte credere, affectu tamen pia opinionis errare, &c.

They are Heretiques, but against their knowledge, they are so in our opinion, but not in their own, for they think themselves so far to be Catholique [or, Orthodox] that they defame us with the title of Heresie. Therefore what they are in our opinion, we are in theirs. We are sure they do wrong to the divine generation, in saying, The Son is lesse then the Father. They beleeve that we do wrong unto God the Father, in holding that the Son is equal to him. The truth is with us, but they presume it is with them. The honour of God is with us; but they are of opinion that by their beleeif they honour the God-head. They are officious amisse, but what they do, they judge to be the chief duty of Religion. They are impious, but they think it to be true piety. They erre, but they erre with a good mind, not out of hatred, but out of affection unto God, beleeving that by this they honour and love their Lord. Though they have not the right Faith, yet they think this is the perfect love of God: and how *they are to be punished at the day of judgement for this error* of a false opinion, none knows but the judge himself. In the mean time, as I think, God lendeth them his patience, because he sees, that though they do not beleeve aright, yet they erre out of an affection to a pious opinion.

By the way; the Christian equanimity of this man, being a Bishop, towards poor creatures, who in the simplicity of their minds shall turn aside into by-waies of error, though very dangerous, in things appertaining unto God, may make *Mr. Anonymus his cheeks to change colour* (as his own phrase is) when he breaths out fines, imprisonment, banishment, fire, sword, gibbet, and what not, against poor, weak, and foolish men, onely for not being as quick-sighted to discern the truth from error, as he presumes himself to be, or for not having (possibly) obtained from God the like grace and means for his coming to the knowledge of the truth, which himself hath done.

The fore-mentioned Author rehearseth likewise (in the place directed unto) these words out of *Austin, Tom. 6. Contra Epistolam Manichæi, cap. 2.* (though he nameth not the

the place) where this worthy Father disclaimeth all severity of proceedings against the *Manichees*, though a most vile and pernicious sect of Hereticks.

Illi in vos sevant, qui nesciunt cum quo labore verum inveniat, & quâ difficile caveantur errores. Illi in vos sevant, qui nesciunt quàm raram & arduum est carnalia phantasmata pietatis serenitate superare. Illi in vos sevant, qui nesciunt cum quantâ difficultate sanetur oculus interioris hominis, ut possit intueri solem summum, non istum, quem vos collitis cœlesti corpore, oculis carreis & hominum, et pecorum fulgentem atq; radiantem, sed illum de quo scriptum est per Prophetam, Ortus est mihi justitiæ Sol, et de quo dictum est in Evangelio, Erat lumen verum quod illuminat omnem hominem venientem in hunc mundum. Illi in vos sevant, qui nesciunt quantis suspirijs & gemitibus fiat, ut ex quantulacumq; parte possit intelligi Deus. Postremo illi in vos sevant, qui nullo tali errore decepti sunt, quali vos deceptos vident. Ego autem-----severe in vos omnino non possum, quos, sicut me ipsum illo tempore, isâ nunc debeo sustinere, & tantâ patientiâ vobiscum agere, quantâ mecum egerunt proximi mei, cum in vestro dogmate rabi- osus & cæcus errarem, i.e.

Let those be fierce [or cruel] to you, that know not with what labour truth is to be found, and with how great difficulty errors are avoided. Let those be cruel to you, who know not how rare and of how difficult an attainment it is to overcome carnal phantasms [and conceits] by the serenity [and clearness] of a pious mind. Let those [again] deal cruelly with you, who are ignorant with how great difficulty the eye of the inner man is healed, that it may [look upon and] behold the highest Sun, not that which you worship, as subsisting wth an heavenly body, & which shines with his beams in the fleshly eyes both of men and beasts, but that Sun, of whom it is written by the Prophet, *The son of righteousness hath risen unto [or upon] us*; and of whom it is said in the Gospel, *He was the true light, which enlighteneth every man that cometh into the world.* Let those [yet again] cruelly handle you, who know not with what deep sighings and groanings [of soul] even a little [true] understanding

derstanding of God, is obtained. Lastly, let those exercise cruelty towards you, who never were themselves deceived with any such error, as now they perceive you deluded with. But as for me, I can at no hand be [fierce, or] cruel towards you, whom I ought now to bear with patiently, as I did with my self then [when I was one of you] yea and to intreat you with as much patience, as my neighbours [Orthodox Christians] shewed to me, when I wandered like a mad and blind man, in your opinion.

The fore-named Author (in the place specified) to these two large transcriptions out of the two renowned Fathers mentioned, subjoyneth (upon the same argument) as followeth.

In Arrianam heresin acriter invehitur Athanasius (Epist. ad solitarios) quod primò in contradicentes usa esset iudicium, potestate, & quos non potuisset verbis inducere, eos vi, plagis, carceribusq; ad se pertrahere amitteretur. Atque ita inquit, seipsam quam non sit pia, nec Dei cultrix, manifestat; respiciens, in fallor, ad illud, quod legi ur, Gal. 4. 29. Similia habet Hilarius ad Constantium. In Gallia jam olim damnati sunt Ecclesie iudicio Episcopi, qui ut Priscillianistas gladio animadvertiretur curaverant: & in Oriente damnata Synodus, que in Bogomili exustionem consenserat. Sapienter dixit Plato, errantis penam esse, doceri, i.e.

Athanasius sharply inveigheth against the Arrian Heresie (in his Epistle to the Solitarians) because they made use of the chief power of the [civil] Judges, against those who contradicted their opinion, and indeavoured by force, stripes & prison to draw them over unto them, whom they could not induce [or persuade] by arguments. And so (saith he) it manifesteth it self, not to be [truly] pious, nor reverential of God; herein respecting, if I mistake not, that which is written, Gal. 4. 29. [But as then, he that was born after the flesh, persecuted him that was born after the spirit, &c.] Hilary hath the like writing to Constantine. In France those Bishops

Bishops were long since condemned by the judgement of the Church, who procured the Priscillian Heretiques to be punished with the sword. And that Synod was likewise damned in the East, which had consented to the burning of *Bogomilus*. It was wisely said by *Plato*; that he that erreth, is to be punished by being taught.

ERRATA.

Page 4. l. 25. r. *with the*, l. 26. r. *Higb-Presbyterian*. p. 6. l. ult. after knowledg, insert,) p. 10. l. 21. r. *musis*. p. 14. l. 1. r. *sheweth*. p. 16. l. 28. r. *wisdemeanors*.

F I N I S.
